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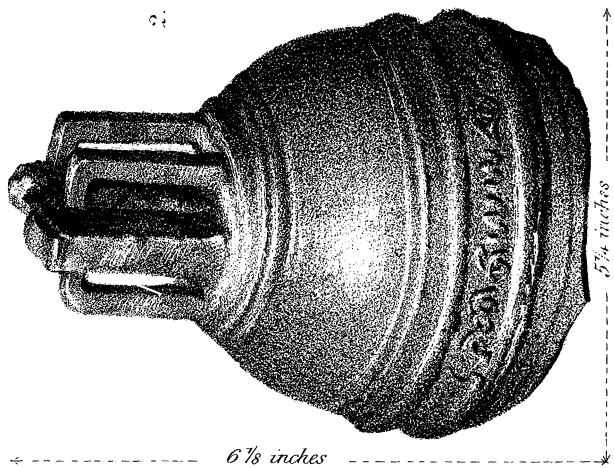
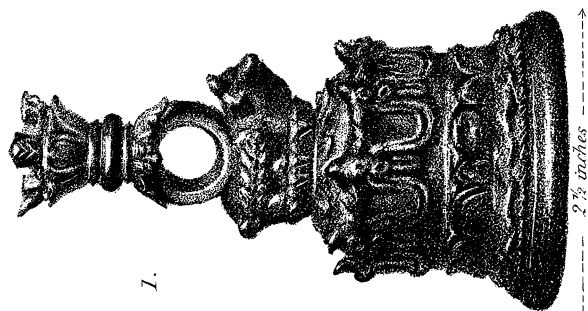
XII.—*On an Ancient Hindu Sacrificial Bell, with Inscription found in the Northern Island of the New Zealand Group.*
By JOHN CRAWFURD, Esq., F.R.S.

[Read April 10th, 1866.]

IN 1837, or near thirty years ago, there was found among the Maories of the North Island a bronze bell, bearing an inscription. This curious relic is now in the possession of the discoverer, Mr. W. Colenso, an old and respected settler, and a magistrate and member of the New Zealand Legislature. I possess myself only a photograph of the bell and a fac-simile of the inscription, sent to me for explanation by Mr. J. T. Thomson, now chief engineer of Otago, in the Southern or Middle Island, but who, from a long residence in Singapore, is well versed in the language and literature of the Malays.

I proceed at once to give such explanation as I am able of a discovery so unlooked for as a metallic implement with inscription among savages and cannibals equally ignorant of metals and letters. I am satisfied, then, I may at once assume, that the relic is a Hindu Sacrificial Bell such as the Brahmins are wont to use in the performance of the ritual of their religion,—that it was cast in Java, and found its way to distant New Zealand, along with portions of the Malayan languages in the course of that inter-tribal trade which the Malays and Javanese, the leading nations of the Malayan Archipelago carried on before the arrival of Europeans. It will not, I think, be difficult to produce satisfactory evidence of this assumption.

Java, in all known times the most fertile, the most populous, and the most civilised island of the Archipelago to which it belongs, is about one-half the size of Britain. Down until towards the end of the 15th century (A.D. 1478) the people had been Hindus, and abundant ruins of the temples dedicated to this religion still remain, most of which I have myself seen and examined. Among these ruins have been found from time to time various objects of bronze, as Hindu images of gods, sacrificial cups, and sacrificial bells, similar to the bell which is the subject of this paper. In that portion of Sir Stamford Raffles' *History of Java* which treats of the antiquities of the island, there are two engravings of sacrificial bells of the same form with that discovered in New Zealand, and the bell which I now exhibit was brought by myself from Java near fifty years ago; I received it



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SACRIFICIAL BELLS.

1. JAVANESE. 2. FROM NEW ZEALAND. 3. FAC SIMILE OF INSCRIPTION ON THE NEW ZEALAND BELL.

directly from the hands of the natives who excavated it. The only essential difference between the bells represented in the work of Sir Stamford Raffles, and my own sample as compared with the New Zealand bell, consists in the inscription on the last. Both my own specimen and the New Zealand bell are mutilated by the fracture of their ornamented apex, mine having been broken by an accident since it came into my possession, a similar mishap having no doubt befallen the New Zealand relic. The only other difference consists in the New Zealand bell being much larger than mine, while mine is a much superior work of art.

When the Portuguese, in the first years of the sixteenth century (1509-10-11) made their first appearance in the waters of the Malay Archipelago, they found the Javanese to be not only the most agricultural people of the Archipelago, supplying their less industrious and less civilised neighbours with corn, but also the principal manufacturers, supplying the same parties with tools, implements, and weapons of iron and of bronze. Along with the Malays they were also the carriers of the Archipelago, their trade extending to Timor, and even to New Guinea.

Among the articles which composed the outward cargoes of this intertribal commerce, Barbosa, the most authentic, as he was one of the earliest of the Portuguese narrators, expressly states that gongs and bells were included in such adventures.

The Western Emporia from which this trade was conducted were Bantam and Jacatra (now Batavia), in Java, and Malaca on the Malay Peninsula. The return cargo consisted chiefly of fine spices, and was the first stage in that long series of voyages and journeys which had for ages brought the cloves and nutmegs of the Moluccas first to India and eventually to Europe.

The Hindu sacrificial bell which was so strangely found among the Maories we can easily fancy to have been brought as far as Timor, or even New Guinea; but how came it to have been conveyed from thence to remote New Zealand? The answer is, by the same route and the same means by which words of the Malayan languages reached the language of all the non-negro people from the equator to New Zealand, including even the language of one group north of the equator, the Sandwich.

Upon the subject of the introduction of Malayan words into the Polynesian language,—for there is but one tongue, differences being merely dialectic, from the Sandwich Islands to New Zealand and from the Feejee group to Easter Island,—it is necessary that I should offer a short explanation. The Malayan and Polynesian people are not, as some have supposed, one and the same race of man, but two different and distinct ones. They somewhat resemble each other in colour, but even in this matter not more than an Esquimaux resembles either of them.

The Polynesian is by full four inches taller than the Malayan, and he has generally prominent features, while the Malayan never has.

The languages spoken by the two races exhibit broad distinctions. Their sounds, their structure, and the great majority of their words are wholly different. A few Malayan words have been introduced into the Polynesian language, just as a few words of Arabic have been introduced into Spanish, of Arabic into Persian and Turkish, of Persian into the languages of the Hindus, and Sanskrit into the languages of the people of Southern India, and of the Malayan nations.

They are proportionately fewer than in any one of these cases. As far as I have been able to ascertain by a strict examination, their total number does not exceed 120, or reckoning the entire Polynesian vocabulary at 6,000 words, in the proportion of 20 words in 1,000.

The Malayan words thus referred to include those of two different tongues, the Malay and the Javanese, mainly those of the two people who carried on the intertribal trade to which I have alluded. Mr. Thomson informs me that he has himself detected 70 Malay words in the Maori, but Mr. Thomson was not aware of the Javanese element, and the Maori dialect of the Polynesian wants Malayan words which exist in other dialects, such for example as that of the Friendly Group. To detect the Malayan words in the Polynesian language is a matter of some difficulty owing to the wide difference in pronunciation which exists between the Malayan tongues and the Polynesian language. Thus the consonant sounds of the Malayan languages amount to no fewer than nineteen, each of which has a written character to express it. The Polynesian has, according to dialect, from seven to ten, or on an average not one half the number. But, over and above this, Malayan words and syllables may end in either a vowel or a consonant, while every word and syllable in the Polynesian must end in a vowel. From this there necessarily follows much truncation and corruption.

The Malayan words engrafted on the Polynesian are not indispensable to the latter, but however few in number, they are useful to it, and point clearly to considerable social improvement introduced through Malayan intercourse. Thus the whole numeral system of the Polynesians is derived from the Malayan languages up to 100. Without this foreign help, the Polynesians, like other people in the same state of society, would not have been able to reckon beyond the fingers of one hand, or of both hands at the utmost. The only names in the Polynesian for the sugar-cane, cocoa-nut palm, the taro or *Caladium esculentum*, are Malayan, and whether these plants be natives of the South Sea Islands

or not, the natural inference from this fact is that the Malays at least taught the Polynesians the art of cultivating them.

A few other words may be quoted as indicative of progress from Malayan communication, as the name for an axe, and the point of a tool, for the mesh of a net, for the generic terms for fish and for fowl, for earth, or land, for a year, and for a god. In an intercourse with strangers attended by such results, we may easily imagine that a gong or a bell might by some chance have been introduced. But, in the natural order of things, the Malayan intercourse would take place with the nearest parts of the country inhabited by the Polynesian people, the Friendly Islands, and certainly not with the remote islands of New Zealand at least 30° of latitude out of the ordinary route of the Malayan traders, and it was in the last that the Hindu bell was found.

The explanation is that the race, and also the language, with less dialectic difference than exists between the Gaelic of Ireland and Scotland, or between the Welsh and Armorican, prevails, as already stated, over all the non-negro inhabitants of the islands of the South Pacific. Hence it is to be inferred that they had all a common origin, and that their present dispersion is the result of migrations, voluntary or compulsory. The Maoris consider themselves as the result of one or more migrations, not above a few generations back, from one of the tropical islands. In their migrations they took to their new home whatever would survive a long and perilous voyage, and whatever would live and thrive when transplanted from a hot to a temperate region. They took with them the Yam, the Taro, and the Batata, which the New Zealanders were found cultivating when they were first seen by civilised man. But they did not carry with them, or at all events they did not transfer to their new home, the cocoa-palm or the sugar-cane, for the first would not grow, and the second could be grown only with a difficulty which the savage emigrants could not surmount.

The Maoris took with them and naturalised in their new home the dog, but not the hog, or common fowl of their fatherland, for their transport would have been more difficult. On arriving in their new home, the emigrants found no domestic fowl, tame or wild, but they found a monster bird bearing some resemblance to a hen, the *Diornis*, to which they gave the name of the familiar bird of their native country, that is the *Möa*, which is the same by which it is still known by their countrymen who remained at home.

The sacrificial bell, in all probability, first came to one of the tropical islands, and would from thence be conveyed by the Maoris to their new home, very probably as a sacred heir-loom.

The Malay and Javanese traders, as we have seen, had pushed their voyages to New Guinea, and from thence to the nearest island peopled by the Polynesian race the distance is a voyage of 3,000 geographical miles, which might be performed without difficulty by mariners even now accustomed to make voyages of equal length in corresponding latitudes, that is, in a sea with many islets, along the Equator, and in a region of calms and variable winds unvexed by storms.

As to the inscription on the bell I have very little to say, but I have no hesitation in asserting that it is in a form of Javanese writing of no very remote antiquity. I am tolerably familiar with the modern writing of the Javanese, but know nothing of the ancient characters, which consist of several varieties widely differing from each other : in my time, indeed, there was but one man, a native prince of Madura, who claimed to have any acquaintance with the old forms of writing.

The total number of letters in the inscription is but twenty-three, and the total number of the letters of the Javanese alphabet, vowel signs included, is double that number, so that the materials for coming to a safe judgment are but scanty. From their near resemblance to the letters at present in use, I can identify the letters the sounds of which are represented by the Roman letters j, y, m, n, and w. The writing which most resembles that of the inscription, is contained on bronze coin, which instead of the usual cabalistic characters on Javanese coins, contains the legend in plain letters, *Pangeran ratu*, which may be almost literally rendered "sovereign prince." This coin is said to have been struck by a prince who reigned in Bantam, and the year of its coinage is given in the work of Sir Stamford Raffles as A.D. 1489. Bantam, it will be recollected, was one of the emporia from which the trade with the far Eastern Islands was carried on.

The conclusion I come to, then, is that the bell is a genuine Hindu relic ; that it was fabricated in Java, and probably in the country of the Sundas, or inhabitants of the western part of Java, who are a distinct people from the proper Javanese, speaking a separate language ; and that it reached the islands of the Pacific by the same course as did the words of the Malayan languages to which I have alluded.
